

MORAL CONDITION
OF
SLAVES.

[Compiled, chiefly, from recent publications.]

The physical debasement and misery of the slaves in the United States, have often been dwelt upon until the heart has bled, and tears of sympathy have fallen from the eyes of the philanthropist. Such degradation and suffering are enough to awaken deep emotion, and excite to strong effort to relieve the oppressed from the grasp of tyranny. But how much more occasion have we to deplore the degradation and enslavement of the human soul! It is proposed in this little tract to give facts respecting the moral condition of slaves.

The testimony now presented is chiefly from the land of slavery; it is the evidence of disinterested persons who were born, and have long lived, in the midst of it; men who are intimately acquainted with slaveholders, and with slaves; men who have been conversant also with free-men, and with the condition of things in the free states. Their testimony is impartial. "Whoso hath ears to hear let him hear."

THE LICENTIOUSNESS OF SLAVERY.

At the first anniversary of the American Anti-Slavery Society, May, 1834, JAMES A. THOME, of Kentucky, made a disclosure of the licentiousness which grows out of the slave system in his own state. He closed it with the following emphatic words:

"I would not fail to have you understand that this is a *general* evil. Sir, what I now say, I say from deliberate conviction of its truth ; let it be felt in the North, and rolled back upon the South, that the slave states are Sodoms, and almost every village family is a brothel. (In this, I refer to the inmates of the kitchen, and not to the whites.) . . . Let me be understood here : this pollution is the offspring of slavery ; it springs not from the *character* of the *nigro*, but from the *condition of the slave*."

On the very next day in which the above was uttered, and while the statement was denied at a colonization meeting, Mr. Thome's charge was fully sustained by the WESTERN LUMINARY, printed at Lexington, Kentucky. A most remarkable and providential coincidence. The editor in the same slave state of which Mr. Thome had spoken, sent forth, without concert, an independent and almost simultaneous testimony to the very same effect, as follows :

"There is one topic to which I will allude, which will serve to establish the heathenism of

this population ; for I wish this truth to be known to our *eastern brethren*, that if we ourselves will do nothing, *they* may make our negroes an object of missionary attention. I allude to the UNIVERSAL LICENTIOUSNESS which prevails. It may be said emphatically, that *chastity is no virtue among them*—that its violation neither injures female character in their own estimation, or that of their master or mistress—no instruction is ever given, *no censure pronounced*. I speak not of the world. I SPEAK OF CHRISTIAN FAMILIES GENERALLY. How much longer shall this state of things be unregarded?"

Rev. E. M. P. WELLS, an Episcopal clergyman of Boston, said, soon after the speech of Mr. Thome, he had just conversed with a clergyman who left the South in consequence of slavery, and who told him that what the gentleman from Kentucky said was true, and he *had not told half of what was true.** And he thought these statements came with peculiar propriety and power from a *young man*. The evil was terrible among young men. He believed there was scarcely a young man in the South but was more or less contaminated with it. JAMES G. BIRNEY told the writer of this tract he believed there was

* Slavery in Kentucky, be it remembered, is a different thing from what it is in many of the slave states at the South. If, then, such things are done in Kentucky, what must be the moral condition of slaves and slaveholders at the South?

scarcely a young man of eighteen years of age, living in a slave state, who was not addicted to this sin.

In the Report of the Synod of Georgia, December, 1833, it is stated as follows: "*Chastity*, in either sex, is an exceedingly rare virtue. Such is the universality and greatness of the vice of lewdness, that to those who are acquainted with slave countries, not a word need be said. On a subject like this, we suffer not ourselves to speak. *All* the consequences of this vice are to be seen, not excepting *infanticide* itself!"

In the circular of the "Kentucky Union for the moral and religious improvement of the colored race" (a society formed of some of the most distinguished gentlemen, both of the clergy and laity, at Lexington, Ken.), to the ministers of the gospel in the state, they say:

"To the female character among the black population, we cannot allude but with feelings of the bitterest shame. A similar condition of moral pollution, and utter disregard of a pure and virtuous reputation, is to be found only *without the pale of Christendom*. That such a state of society should exist in a Christian nation, claiming to be the most enlightened upon earth, without calling forth any particular attention to its existence, though ever before our eyes and in our families, is a moral phenomenon at once unaccountable and disgraceful."

MORAL AND RELIGIOUS IGNORANCE OF THE
SLAVES.

In an official report of the Presbyterian Synod of South Carolina and Georgia, embracing all the ministers and lay representatives from all the churches of that denomination in those two states, adopted at its session in Columbia, S. C., and published by order of the Synod, in the Charleston Observer of March 22, 1834, it is stated—

“Who would credit it, that in these years of revival and benevolent effort, in this Christian Republic, there are over *two millions of human beings*, in the condition of HEATHEN, and, in some respects, *in a worse condition?*”

The Synod, by their committee, proceed to say, “from long continued and close observation, we believe that their (the colored population's) moral and religious condition is such, as that they may justly be considered the *heathen* of this Christian country, and will *bear comparison with heathen in any country in the world.*”

“Before we attempt to set forth the duty [to evangelize these ‘heathen’], it will be proper to show, that the negroes are destitute of the privileges of the gospel, and *ever will be under the present state of things.*” There are some exceptions to this, they say, and they “rejoice” in it; but “although our assertion is BROAD, we believe, that, in general, it will be found to be correct.”

"It is universally the fact," say the Synod, "throughout the slaveholding states, that either custom or law prohibits to them the acquisition of letters, and consequently they can have no ACCESS TO THE SCRIPTURES;* . . . so that they are dependant for their knowledge and Christianity, upon oral instruction; *as much so as the unlettered heathen when first visited by our missionaries.*"

But it is often said, the means of grace abound in slaveholding states; that, although *policy* induces the masters to prohibit, under severe penalties, the acquisition of letters, yet much *oral* instruction is given of a religious nature. Were an abolitionist to deny this, he would be accused of misrepresentation. Let us attend, then, to the testimony of slaveholders themselves.

The Synod, before mentioned, proceed in their report as follows:

"Have they, then, that amount of oral instruction, which, in their circumstances, is necessary to the enjoyment of the gospel? In other words, *have they a regular and efficient ministry?* THEY HAVE NOT. *In the vast field extending from an entire state beyond the Potomac to the Sabine river; and from the Atlantic to the Ohio, there are, to the best of our knowledge, not TWELVE men exclusively devoted to the religious instruction of the negroes!* . . . The number [“two millions of souls and more”] di-

* “Search the Scriptures.”

vided between them, would give to each a charge of near one hundred and seventy thousand ! ! ! ”

It is frequently said, however, that although there may not be many *white* ministers preaching exclusively to the slaves, yet they have preachers of their own color, intelligent and pious men, who break to them the bread of life. Listen to the testimony of the Synod on this point :

“ As to ministers of their own color, they are destitute infinitely both in point of numbers and qualifications ; to say nothing of the fact, that such a ministry is looked upon with distrust, and is discountenanced by the present state of feeling in the South, *such a ministry could neither be obtained NOR TOLERATED.* ”

How often is it stated that the slaves have religious instruction, through the stated ministry of the whites ? We hear of the accommodations furnished them in the churches ; that whole galleries are frequently given up to them, and that extra meetings are often held for their special benefit. It is well to listen to the testimony of the Synod on this point also.

“ But do not the negroes have access to the gospel, through the stated ministry of the whites ? *We answer NO !* The white population itself is but partially supplied with ministers. Such being the fact, what becomes of the colored ? And the question may be asked with still greater emphasis, when we know that *it has not been cus-*

tomary for our ministers when they accept calls for settlement, to consider servants as a regular part of their charge. . . . If we take the supply of ministers to the whites now in the field, the amount of their labors in behalf of the negroes is small."

The Synod assert that something has been done towards the "religious instruction of the negroes;" but they say, "we venture the assertion, that if we take the whole number of ministers in the slaveholding states, but *a very small portion pay any attention to them.* . . . No effort is made to draw them out" (to church); but let them "come to hear the preaching of ministers to white congregations, and such is the elevation of their language, &c., . . . they might as well preach in Hebrew or Greek. The negroes do not understand them. Hence their stupid looks, &c., . . . and their *thin attendance.*"

Some readers may be ready to inquire, is not this dreadful picture of heathenism confined to the southern states? Let a Kentuckian Christian answer. A writer in the Lexington, (Ky.) **WESTERN LUMINARY**, remarks—

"I proclaim it abroad to the Christian world, that *heathenism* is as real in the slave states as it is in the South Sea Islands, and that our negroes are as justly objects of attention to the American and other Boards of foreign missions, as the Indians of the western wilds. What is it

that constitutes heathenism? Is it to be destitute of a knowledge of God—of his holy word—never to have heard hardly a sentence of it read through life—to know little or nothing of the history, character, instruction, and mission of Jesus Christ—to be almost totally devoid of moral knowledge and feeling—of sentiments and probity—truth—and of *chastity*? If this constitutes heathenism, then there are thousands, millions of heathen in our own beloved land.

“Gracious God! Merciful Redeemer! Shall thy Word and thy gospel be proclaimed in simplicity and truth to one portion of our population, and shall another be born, and live, and die, where the Sun of Righteousness shines freely and fully, and never receive more than a dim and wandering ray of his light and glory!”

Not many years ago a protracted meeting was held at Petersburgh, Virginia. During the first two days, the attendance was very great. The ministers were much encouraged. The prospect was that many souls would be converted. It was suggested that the third day had best be devoted entirely to the religious instruction of the colored part of the population. The ministers acceded to the request, notice was given accordingly, in the church, and throughout the place, and masters were requested to give their slaves liberty to attend the whole day, so that the church might be filled. Great excitement prevailed. A meeting of slaveholders was held.

A threatening message was sent to the ministers. The consequence was that the protracted meeting was broken up, there being no meeting after the second day. In whose skirts will be found the blood of those souls that may perish in consequence of the breaking up of that protracted meeting?

A correspondent of the **CHURCH ADVOCATE**, published in Kentucky, uses the following language, in relation to the blacks of that state:

"The poor negroes are left in the ways of spiritual darkness, no efforts are being made for their enlightenment, no seed is being sown in this portion of our Lord's vineyard: here nothing but a moral wilderness is seen, over which the soul sickens—the heart of Christian sympathy bleeds. Here nothing is presented but a moral waste, as extensive as our influence, as appalling as the valley of death to the unrepenting, conscience-stricken sinner."

The following extracts are from a letter of Bishop Andrew, of the Methodist Episcopal Church, directed to Messrs. Garrit & Maffit.

"Augusta, Jan. 29, 1835.

"The Christians of the South owe a heavy debt to slaves on their plantations, and the ministers of Christ especially are debtors to the whole slave population. I fear a cry goes up to heaven on this subject against us; and how, I ask, shall the scores who have left the ministry of the Word, that they may make corn and cotton,

and buy and sell, and get gain, meet this cry at the bar of God? and what shall the hundreds of money-making and money-loving masters, who have grown rich by the toil and sweat of their slaves, and *left their souls to perish*, say when they go with them to the judgment of the great day?"

The following testimony with regard to the slaves in Alabama, is from a letter published in the Southern Religious Telegraph, and is dated June 20, 1836.

"Yesterday afternoon, I attended divine service in this place. The afternoon sermon is always intended especially for the blacks. The number present yesterday was probably over 400. Rev. Mr. Houp informed me that preaching was not kept up regularly in any other Methodist church in Middle Alabama, except Montgomery. I have myself visited all the Presbyterian churches belonging to Tuscaloosa and South Alabama Presbyteries, except Mobile and three others, and have found the *blacks almost entirely neglected in all but two.*"

An unblushing statement was made some time since, by a minister from North Carolina, that the people of the South build churches, hire ministers, establish Sunday schools, and then themselves and their daughters go and sit down on the same seat with their "black chattels," to teach them the truths of the Bible. What says the Synod of South Carolina and Georgia?—

that next to nothing of this kind is done at the South—that, although there is “here and there a master” who “feels interested in the salvation of his servants, and is attempting something towards it,” “in general, it does not enter into his arrangement of plantations to make provision for their religious instruction; and that so far as *masters* are engaged in this work, an *almost unbroken silence reigns over the vast field.*”

In confirmation of the above, we refer to the following passage in the address of the Synod of Kentucky, of December, 1835 :

“The light of three or four sabbath schools is seen, glimmering through the darkness that covers the black population of a whole state. Here and there a family is found, where humanity and religion impel the master, mistress, or children, to the laborious task of private instruction. . . . But, after all, what is the utmost amount of instruction given to slaves? Those who enjoy the most of it are fed with the crumbs of knowledge which fall from their master’s table—they are clothed with the mere shreds and tatters of learning.”

The Rev. Mr. Converse, who was at one period an agent of the Colonization Society, and resided for some time in Virginia, states in a discourse before the Vermont Colonization Society, that “almost nothing is done to instruct the slaves in the principles and duties of the Christian religion. The laws of the South

strictly forbid their being taught to read; and they make no provision for their being orally instructed. Ministers sometimes preach to them under peculiar and severe restrictions of the law. But with all that has yet been done, the majority are emphatically *heathens*, and what is very strange, heathens in the midst of a land of sabbaths and of churches, of Bibles and of Christians. . . . Pious masters (with some honorable exceptions) are criminally negligent of giving religious instruction to their slaves. . . . They can and do instruct their own children, and *perhaps* their house servants; while those called "field hands" live, and labor, and die, without being told by their pious masters (?) that Jesus Christ died to save sinners."

It has recently been stated in the newspapers, that 70,000 slaves belong to one denomination of Christians. To say nothing of the fact that "married" slaves of both sexes, who belong to the different churches, when sold into other states, form *new connexions*, and yet are received into churches as members "in good and regular standing," we will quote the testimony of a Christian minister, born and reared in a slaveholding community, as to the *piety* of those who are denominated Christians by their masters.

Dr. NELSON, late president of Marion college, Missouri, states (in the St. Louis Observer) that he has been acquainted with slaves as church members all his life; that he has heard

hundreds make such professions of love to God and trust in a Saviour, that the Church did not feel at liberty to refuse them membership. Still he thinks they were "poor, deluded, mistaken creatures." The concentrated recollection of thirty years, says Dr. N., "furnishes me with three instances *only*, where I could say I have reason, from the known walk of that slave, to believe him, or her, a *sincere Christian*." Dr. N. says the reason is easily understood by all who know the effects of slavery upon the human mind. The slave is trained every day to act as he does not feel. Insincerity becomes his second nature.

The Synod of South Carolina and Georgia, in their report already quoted, say, "The whole (of the negroes), professors and non-professors, are low in the scale of intelligence and morality, and we are astonished thus to find Christianity in absolute conjunction with heathenism, and yet conferring few or no benefits."

A Virginian writer, in the *Christian Advocate and Journal* (N. Y.) of 2d October, 1835, says, "these slaves do not receive the gospel from white tyrants, even when they are permitted to go and hear it. But hundreds of thousands cannot hear it. The blood of their bodies, and of the countless souls that inhabit them, rests somewhere." The same writer, speaking of the reluctance of the slaves to receive religious instruction from those who make merchandise of

hem, says, "so great is their opposition lest their consciences should be bound, that they will often retire to their labors at a very early hour, rather than remain for morning devotions."

Dr. Nelson, in his letter to the ministers and members of the Presbyterian Church, says, "Dear brethren, the blacks in your church do not understand the plan of salvation. Scarcely one in ten of your colored members understand one solitary doctrine of the gospel. If you doubt this, let me know it, and let me assemble them, and, in your presence, ask each one of them six questions. I know, that if you will ask them who Christ was, they will tell you, the *Saviour of sinners*, and that we must trust in him, &c. &c., but they answer mechanically, or imitatingly. *They do not know any thing of it.* Go to them yourself, and vary the shape of your questions, and you will make a discovery, if you doubt for a moment. I ask you in the name of *eternity*, do this. Ask them six plain questions, on some of the fundamental doctrines of Christianity. They are preached to. They are not learning. And never will, whilst they are slaves —*never, never, whilst they are slaves.* A few solitary exceptions alter not these facts."

Rev. ELIJAH P. LOVEJOY, editor of the Alton (Ill.) Observer, and who formerly edited a newspaper in the state of Missouri, in his paper of the 9th of March, 1837, expresses "unfeigned astonishment" that any one can, for a moment,

listen to such statements as are put forth by Rev. Mr. Bailey, (formerly of Massachusetts, and now teaching an academy in a slave state,) concerning the moral and religious condition of slaves, "in the face of so much overwhelming evidence to the contrary." These statements are refuted, says Mr. L., by the circumstances of the case. "They cannot, in the very nature of things, be true. You cannot brutalize and Christianize a class of human beings at the same time. Besides, Mr. B. is contradicted by ninety-nine out of every hundred disinterested witnesses who have had an opportunity of knowing the facts."

Mr. L. very naturally inquires, "why believe Mr. B. in preference to the Synod of South Carolina and Georgia, who testify that the slaves among them may be properly called heathen? Similar testimony is given by the Synod of Kentucky, and very much similar by the Synod of Tennessee."

"I know in Missouri," says Mr. L., "two slaves, a man and a woman, (husband and wife, as they are called, though, in fact, this relation does not, and cannot subsist,) who are both members of the Presbyterian church. I have heard the woman curse and swear, and use the most outrageous and indecent language a hundred times or more; and I have been with white members of the same church when they heard this language, yet did I never hear them rebuke her for her conduct, and she still retains her

place in the church, and so far as the church records show, is as good a Christian as any one of its members. The husband, though not so openly wicked, I have seen busily at work all the Sabbath day, in the yard of a house where lived some of his brother white members. I have seen him, when thus at work, frequently drink at the whiskey bottle; and when I informed some Christian members of the family in whose yard he was laboring of what he was doing, and urged upon them the propriety and duty of putting a stop to his labors, they excused themselves from interfering on the plea that he was not their property!—‘Did not belong to them,’ was the phrase.

“The picture will be complete when I add that this is the second man with whom the woman has lived, and had children by, as her husband, while her former husband is still living in the same place. Such is a specimen of Mr. Bailey’s ‘church members.’ I might mention other cases which have come to my knowledge, as going to show the dreadful moral condition of the slaves, but I forbear; and some of them are of a nature not to be mentioned. I will only add, on this point, that being a few days since in Missouri, and conversing with a friend who resided in a village containing from 1200 to 1500 inhabitants, I asked him how many chaste female slaves he supposed there were in that village of the age of twenty years and upwards, and his reply was, ‘Not one.’ Now this man was a

competent witness, as he has long resided in the place, is a member of the Church and an officer in it, and is himself a slaveholder."

Mr. Lovejoy concludes by saying, "to be a slave is to be denied the privilege of reading the gospel of the Son of God, to have no control over my own children, and consequently to be deprived of the power and means of educating them in the principles of morality and religion. In one word, it is to be degraded from a man to a brute—to become, instead of a free moral agent, a THING, a piece of property, and to be used as such—to be deprived of all personal and all civil rights—to be shut out from all enjoyment in this world, and all hope in the next."*

Another writer,† speaking of the pernicious tendency of the system of slavery, to corrupt the moral sense, remarks, "So degrading is the nature of slavery, that fortitude of mind is lost as free agency is restrained. To the same cause probably must be imputed their propensity to conceal or violate the truth; which is so general that I think the vice of falsehood is one of the most prominent features in their character. If a negro is asked even an indifferent question by his master, he seldom gives an immediate reply;

* Of course it is not pretended that this is true of EVERY individual case, but the exceptions are so few as not to affect the general definition.

† Bryan Edwards' History of the West Indies, Vol. 2, Book 4, p. 72.

but affecting not to understand what is said, compels a repetition of the question, that he may have time to consider, not what is the true answer, but what is the most politic one for him to give."

There are a few, even in the slave states, who tell the truth respecting the religious destitution of the colored population. Already have we quoted the language of the editor of the Western (Ken.) Luminary, respecting the universal licentiousness that prevail among the slaves. We cannot forbear to give additional extracts respecting the moral and religious ignorance of the black population. If such things exist in the State of Kentucky, what must be the condition of slaves in most of the slave states?

"Let it be remembered, that the opportunities for religious instruction of *the most favored portion of the blacks*, is far inferior to those of *the least favored portion of the whites*. The latter can almost universally read the word of God, and have actually read it more or less, or heard it read, and its doctrines conversed about and canvassed, both publicly and privately ; . . all classes of the white population, rich and poor, intelligent and ignorant, mingle freely together in society, and knowledge and information are, by this social intercourse, generally disseminated through all ranks ; and, lastly, in the most destitute places, the gospel is frequently preached. But the black population are **WHOLLY DESTITUTE** of *all* these advantages."

Ability to read the Bible. "It is a well known fact, that to meet with a black person who can read and understand the Bible, is considered a PHENOMENON, and excites wonder and astonishment. When it is said that Kentucky has been supplied with the Bible, let it be remembered, that *one-fourth of her population* are as ignorant of its contents as if they were not inhabitants of a Christian country... The poor black has never had the word of his God and Saviour even read to him. If he belongs to a *Christian family*, nay, even to the family of a *Christian minister*, his religious opportunities are no better than if he lived in *the family of an infidel*.

"While his master assembles his household night and morning around the family altar, and reads in their hearing the gracious words of Him 'who spake as never man spake,' the poor negro is *no more thought of than the cattle of the field*. An IMMORTAL BEING may grow up in a Christian family, and live threescore years and ten, and have never received *a word* of Christian instruction, have never been informed of 'the Lamb of God that taketh away the sins of the world'!!! 'Is this true?' asks the editor; "WHO CAN DENY IT?... The black population is an isolated mass of ignorance, through whose dark body a ray of light hardly ever penetrates; and if, perchance, a fortuitous beam now and then enters, it is lost in the midst of surrounding darkness.

"The black population have not the gospel

preached to them AT ALL! No, not at all! It is true, *a small portion* of them attend the religious instruction addressed to the whites. Seated in some distant corner of the house, as if they were 'aliens from the commonwealth of Israel, and strangers to the covenant of promise,' as if they had no part nor lot in the matter, they are *spectators* rather than *hearers*. The preacher does not address *them*; whilst he directs his remarks to every other part of his audience, he never casts an eye towards these forgotten and degraded beings! He feels no sympathy with them, nor they with him.

"Let those who read these remarks, and who doubt that the appellation of *heathen* is applicable to the blacks of this country, institute an inquiry into the facts. Let them address the first of this population they meet, and inquire into their religious knowledge, not in general and indefinite terms, but *by minute and definite inquiries*, and I am persuaded that the appellation will be found appropriate."

In the address of the Synod of Kentucky, already quoted, it is said, slavery deprives its subjects, in a great measure, of the privileges of the gospel. "The law, *as it is in Kentucky*, does not prevent the free access of the blacks to the Scriptures; but ignorance does. The Bible is before them, but it is to them a sealed book. 'The light shineth in the darkness, but the darkness comprehendeth it not.' Very few

enjoy the advantages of a *regular gospel ministry*. . . . There are no houses of worship exclusively devoted to the colored population. The galleries of our own churches, which are set apart to their use, would not hold the tenth part of their numbers; and even these few seats are, in general, thinly occupied. So that, as a body, it is evident that our slaves do not enjoy the public ordinances of religion.

"Domestic means of grace are *still more rare* among them. Here and there a family is found, where servants are taught to bow with their masters around the fireside altar. But their peculiarly adverse circumstances, combined with the natural alienation of their hearts from God, render abortive the slight efforts of most masters to induce their attendance on the domestic services of religion.

"And if we visit the cottages of those slaves who live apart from their masters, when do we find them reading their Bibles, and kneeling together before a throne of mercy? *Family ordinances of religion are almost unknown among the blacks.*"

These statements, be it remembered, are the testimonies of persons living in *slave states*, of editors of religious newspapers, and ministers of the gospel. They come, too, from a state where slavery exists with as many mitigations as are found in this country. The fact is, the means of grace are scanty, with regard to the

colored population of this country; and where slavery prevails, the blacks do not avail themselves of the advantages, such as they are, that are near them. The slaves "do not receive the gospel from **WHITE TYRANTS**, even where they are permitted to go and hear it." And "so great is their opposition, lest their consciences should be bound, that *they will often retire to their labors at a very early hour, rather than remain for morning devotions.*" They attribute, naturally enough, the apparent interest expressed for them by their masters to motives connected with gain. They do not believe in the reality of a religion that seems to them to countenance oppression. But if they were disposed to go and hear the gospel preached, hundreds of thousands would be excluded. "The blood of these *bodies*, and of the **COUNTLESS SOULS** that inhabit them, rests somewhere. A part of it is on the hands of all who encourage slavery," or apologise for it, or traduce its opposers. And no small part either!

Rev. JOHN RANKIN, of Ohio, formerly a minister in Kentucky, says, in his "*Letters on American Slavery*," "the whole system of slavery is unfavorable in its consequences as well as its nature, to the extension of gospel influence. . . . It is undeniable, that many of the slaveholding clergy and ruling elders do not teach their slaves to read the sacred scriptures, nor even cause them to attend upon their family devotion! . . .

Hence I must still conclude that gross ignorance in the enslaved must be the CERTAIN RESULT of involuntary slavery, *even where it assumes its mildest form.*"

Rev. C. C. JONES, of Georgia, not long since, prepared an essay under the direction of the Presbytery of Georgia, touching the moral and religious condition of slaves. This gentleman has since been appointed professor in the Theological Seminary of Columbia, S. C. In reply to the question, "Has the negro access to the Scriptures?" he says, "The statutes of our respective states forbid it; or when, through some oversight, *they do not, custom does.* On the one hand he cannot be a *hearer* of the law, for oral instruction is but sparingly afforded him; and on the other hand, he cannot *search the scriptures*, for a knowledge of letters he has not, and cannot legally obtain." Mr. Jones says further: "It is a solemn fact which we must not conceal, that their private and public religious instruction forms no part of the aim of owners generally. There is no anxiety, no effort made to obtain such instruction. The great, the absorbing aim is, to work them profitably. *They are shut out from our sympathies and efforts as immortal beings, and are educated and disciplined as creatures of profit, and of profit only, for this world.*"